

# Christian Reflector.

H. A. GRAVES, }  
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## Christian Reflector.

### The Peace-Makers.

Many a good sermon was lost on the day of our recent annual thanksgiving. The incessant and pelting storm which ruled the day, prevented a large portion of the community, who otherwise would have been at the house of prayer, from attending. In many churches no service was held. In those of the city very small congregations were gathered to listen, in some instances, to a discourse of no ordinary excellence and power. It was the privilege of a few, perhaps two hundred persons, to hear a sermon from the Rev. Baron Stow, in Baldwin Place church, on a delightful theme, and full of precious truth. Though less elaborate than many of Mr. Stow's discourses, we thought it quite too good for a circulation so limited. In transferring a report of it to the press, we cannot, of course, retain with it the unbroken of the pulpit, but still, our humble service cannot fail to be appreciated, at least by those members of Mr. Stow's congregation who were unable to be present when the sermon was delivered.

'Blessed are the peace-makers, for they shall be called the children of God.'—Matt. 5: 9.

Mr. S. remarked, in his introduction, upon the simplicity, the precision, and the authority, which characterized the teachings of Jesus Christ. The text suggests the peculiarities which distinguish his communications. It is intelligible,—lucid as the sun-light. It is definite: the character is described with accuracy, and the blessing stated in the simplest possible form. It exhibits a knowledge of human nature: it is encouraging rather than denunciatory. The Saviour does not say, 'Cursed are the war-makers, for they shall be called the children of the devil,'—however true might be such a statement, he knew that it would not so easily win its way to the heart as the other form of expression. He preferred to bless the good man, and leave those whom he could not bless to infer the curse which belongs to them. It is both comprehensive and familiar. Whoever, of whatever rank or condition, acts the part of a peace-maker, he is blessed; he shall be called a child of God.

No character is more needed in our world than the peace-maker. As a legitimate fruit of the original apostasy of our race, of feelings, are constantly arising, which produce alienation, and strife, and conflict. Man is selfish, and is therefore quarrelsome. Individuals contend, and differences arise in families, neighborhoods, churches, and even whole denominations of Christians become embroiled in controversies. Political parties assail each other, nations engage in mortal fray and wholesale murder. Society is every where disordered by enmities and contentions, and in the same proportion is man despoiled of comfort and made the victim of wretchedness. Hence no character is so much needed as the peace-maker,—the man who gives his whole influence in every relation of life, domestic, social, ecclesiastical, political, to the cultivation of peace,—who labors at all points to cement and strengthen the bonds of true unity and brotherhood. Such men are rare!

There are a few men, said Mr. Stow, who are peace-makers from policy; but who, when policy dictates, are equally war-makers. They will quench or fan the coals of strife just as may best favor their selfish designs. Those whom the Saviour blesses are pacific from principle. They love peace, follow after the things that make for peace, are always peace-makers. How few are they who never encourage discord, who always labor to heal divisions and bring contending individuals and parties together! Such a character occasionally appears, and his worth is beyond all estimate.

Blessed are the peace-makers. The very disposition is attended with a blessedness which any man might covet. The peace-maker is benevolent in heart, and in his efforts to promote peace his heart is gratified and satisfied. If he succeeds, then he has the additional blessedness of making others happy. He contributes to the suppression of the causes of misery. He is a benefactor; and is blessed in seeing happiness diffused, and in the gratitude of those between whom he makes peace. There is satisfaction in the administration of justice, and in securing to those who suffer wrong their just rights. But no man's satisfaction can be superior to his who succeeds in bringing alienated hearts into union, and in preventing mutual abuses and wrongs instigated by contention.

Mr. Stow considered next the grand reason why peace-makers are blessed. They shall be called the children of God,—called such because they are such. And their blessedness arises from both facts, character and reputation.

The two great evils of the apostasy were

the separation of man from God, and the separation of man from his fellow-men. The design of the gospel is the counteraction of both these evils. God would make peace between man and himself, and between man and his brother. Hence he is styled 'the God of Peace.' And the gospel is termed the gospel of peace. It provides for peace, infuses the spirit of peace, and inculcates the principles of peace. Christ was sent into our world as the ambassador of peace. He was styled 'the Prince of Peace.' Angels recognized him at his birth as the great Pacifier. 'Peace on earth, good will to men.'

Peace-makers resemble God, and the Son of God, and are called 'the children of God.' They have hearts in harmony with his heart. Their spirit and principles, their ends and aims are like his. He recognizes in them his own likeness, and blesses them with a truly paternal affection.

These are the chief thoughts brought out in the body of the discourse. They were forcibly applied in the conclusion. We were told that if we would ascertain whether we are children of God, we must determine whether we were peace-makers. Other traits of character are indispensable to the relation, but the Christian Jesus clusters together in families, and where one is, there are the others in some stage of advancement. Well may every Christian apply this test, and ask himself, Do I abstain from every thing that can foster party-spirit, or encourage unholiness? Am I, as a Christian, and as a citizen, a peace-maker? It was with such inquiries that Mr. Stow set home the truths of his discourse. Does your whole influence, he asked, go for a pacific policy, pacific men, and pacific measures? We trust that not a few can respond affirmatively. Whoever can, in truth, is a child of God, and the God of love and peace shall be with him.

### The Protest of Unitarian Ministers.

[We give in our last letter addressed by a citizen of Savannah, Ga., to Rev. Mr. Whitman, of Massachusetts, one of the signers of the Protest against slavery. An interesting portion of Mr. W.'s reply remains unquoted. It is a consideration of the fearful consequences which the writer in the South predicted must result from the issuing of that Protest. In the first place, he feared it would strike a death-blow to Unitarianism in the South. Mr. Whitman shows why it ought to have no such effect. He writes, of course, as a believer in Unitarianism, but his argument might be employed with equal effect, in reference to Christianity as it is understood and received by Baptists, or any other class of Christian believers. Having opened the subject, he proceeds as follows:—]

But, my dear sir, are you not looking in the wrong direction, in order to determine what will be the effects of that Protest upon our country? You say 'we were long enough in the world's estimation without putting this upon us.' And is the world's estimation the object, which Christianity is to seek, and the test, by which its condition is to be judged? Is the world's estimation of such importance to the living power and rapid spread of the gospel, that a compromise with sin is to be made in order to secure it? It seems to me that you are looking in a wrong direction. The question I should ask, in regard to any measure like that of the Protest, would be not whether it might raise or sink the denomination in the world's estimation, but whether it corresponds with the revealed will of God, and the recorded instructions of Christ. But I must frankly say that I differ from you in opinion on this point. It is my honest belief, that the more any denomination becomes known as uncompromising in its opposition to all sin, and sincere and earnest in seeking personal holiness and social purity, the more will it be respected, even by the sinful and the profligate. Honest conscientiousness of purpose will always be respected, when manifested in connection with meekness and humility. And the known purity, freedom from sin, and devotion to holiness, the known decision, activity and energy in freeing the community from the moral evils which prevail, by which the general character of any denomination is marked, will prove a more powerful instrument in promoting its spread, than all wealth, talents and eloquence.

2d. You say that every movement, like that of issuing the Protest, only rivets the chains of slavery the tighter. And whose fault is this, I ask? Who is answerable for it is result—those who utter the truth, in a Christian spirit, or those who allow their angry passions to drive them to the commission of still greater sin? When the Jews were driven by their angry passions to the crucifixion of the holy Jesus, where was the fault? With Jesus, the heaven-sent teacher of truth, or with the malignant Jews, who accomplished that nefarious deed? When tumults were excited in opposition to the apostles, whereby sin was committed, who was in fault? the apostles, for proclaiming the truth, or the multitude for the indulgence of unholy passions? Must the truth never be spoken, for fear that those who practices it condemn, should be disturbed, aroused to anger, and driven by their passions to more open and violent opposition? Must wrong-doing never be rebuked, lest those who are guilty should be indignant and perverse? Must the chains of slavery be forever left untouched, because the attempt to break them will for a time draw them tighter than before? Should every movement, then, like the issuing of the Protest, rivet the chains of slavery tighter than before, still I cannot see that the fault rests upon those who have, in that way, given utterance to the truth, in a Christian spirit. It must, as it seems to me, rest upon other shoulders than theirs. And I am confident that this can be only a temporary inconvenience, introductory to a more glorious result,—the final triumph of truth and justice.

3d. You think that the wrongs and evils of slavery are not to be spoken of, until a reasonable and perfect remedy is proposed. But this seems to me to be altogether unnatural and unphilosophical. The usual course is, to speak of the wrongs and evils of any prevalent practice or custom, until men are awakened to a full conception of their enormity, and to an earnest desire to be free from them, and then they will find a reasonable and appropriate remedy. If the slaveholders of the South, were fully awakened to the wrongs and abominations of their peculiar institution, and to an earnest wish to free themselves from all connection with it, they would, under the guidance of God, soon find what they would regard as a reasonable remedy. But if they take the position lately taken by Gov. Hammond, that they will not give up slavery, it will be impossible, I fear, for even the Almighty himself, to suggest a remedy which, in that state of mind, they would regard as reasonable and appropriate. I do not, therefore, you perceive, agree with you in the opinion that nothing must be said upon the subject of slavery until an infallible remedy is proposed. My view is, that we must continue to speak of the wrongs and evils of the system until the whole community, North and South, are awakened to an earnest desire to free the country from its blighting influences, and then they will unitedly seek and speedily find an appropriate remedy.

4th. You say that I have lived at the South long enough to know that the two races cannot occupy the same country in peace. But do they not now occupy the same country in peace? And that, too, when one of the races sees everything in its condition to arouse war? And will that race be less inclined to live in peace, when treated with justice and kindness? And will the other race be less disposed to peace, when acting under the gospel principle of doing to others as they would have others to do to them, than they are now, when exposed to all the temptations incident to the possession and exercise of irresponsible power? Still further, are there not now living among you many free people of color? and living too, under burdens and disabilities imposed by the whites, well calculated to exasperate and enrage them? And are they not peaceably disposed? Would they be any less peaceably disposed, even though their numbers were greatly multiplied, if relieved of these burdens and disabilities, and allowed their equal rights? I must confess that I cannot see the difficulty to which you allude, if both races are actuated by the right spirit. And I believe that the Protest in the West Indies, has not resulted in general bloodshed, but that the two races do there occupy the same country in peace. True, if you say we will hold them as slaves, and will not have them among us in the enjoyment of freedom, the two races cannot occupy the same country in peace. But the difficulty, as it seems to me, would arise from a want of the right spirit on the part of those who say this.

5th. You ask, if we at the North are willing to receive the emancipated slaves and remunerate the widow and the orphan when deprived of their all? My answer is, that we have never been asked to do these things, and we cannot tell what we should be willing to do, until we are asked. My individual opinion is, that if the people of the South should come forward and say to the people of the North, we have been born to an inheritance, which imposes upon us a weight too burdensome to be borne, and yet we need assistance to enable us to free ourselves from all connection with it, we wish that a portion of our slaves, when emancipated may be received and appointed to an inheritance at the North, and we desire funds to supply the wants of the destitute widow and orphan,—should such a request be made, in all honesty, and good faith, from the South to the North, it is my individual opinion, that it would be promptly and liberally met. At least, the query ought not to be urged in the spirit of a taunt, until the request has been made, and in good faith. Thus far, the North has been asked, not to receive the emancipated slave to the enjoyment of liberty, but to return the fugitive to his master's control, and most probably to his master's lash.

6th. You seem to think that we of the North ought not to speak upon the subject of slavery, because northern men have been active in the slave-trade. I admit that they have been so. But if our fathers have grievously wronged the sons of Africa, in bringing them into bondage, is that a reason why we, their sons, should neglect all efforts to have their wrongs redressed? Is it not a still stronger reason, why we should attempt to redress the wrongs which our fathers, (ignorantly we would hope,) have done to an unoffending race? And I am willing to go further and suppose that even now, northern men are directly or indirectly engaged in this unholy traffic. This circumstance, were it known to be true, would make it, as it seems to me, more imperiously our duty to protest against this system of American slavery. If it has laid its unholy grip upon the affections, and its paralyzing influence upon the consciences of our neighbors, it is surely high time that those of us who perceive the evils of the system, were doing something to remove it from the land.

7th. You speak of the influence of old men and young men from the North in perpetrating vice and immorality among the slaves. This I learned and lamented while at the South. Against this I have raised my voice at the North since my return. But you allow yourself in the use of a figure of speech, when you say that your own people have too much pride to associate with the

blacks. Surely you cannot expect that association to be received as the sober statement of the truth, by one who has lived at the South, and learned, while there, more than he is willing to state, of the guilt that in this respect attaches itself to individuals of all classes, to the native southerner and to the emigrant from the North, to the aristocratic and high spirited, as well as to the low and degraded. Still, to whatever portion of the community this stain may most fully attach itself, you admit its existence, and its unholy character. Is it not, therefore, the duty of Christian ministers, especially, to protest against the system which naturally tends to such results?

8th. I have reserve! to my closing paragraph, the charge you bring against those of us, who have affirmed, in names to that Protest, of being madmen. The charge itself does not disturb me, when I remember that we are not the first against whom it has been brought. We learn, from the tenth chapter of John, that when our Saviour had uttered truths which his hearers were not able to grasp, some of them said he is mad and hath a devil; why hear ye him? And we are assured in Scripture, that the disciple cannot expect to be above his Master in this respect. If the holy Jesus was charged with being a madman, for proclaiming and bearing witness to the truth, shall his disciples be disturbed, if when they proclaim and bear witness to the truth, they are subjected to the same charge? You say that as madmen we would throw fire into powder. But what is the fire we throw? And where have we thrown it? The Protest contains no denunciation except of sin, no manifestation of bitterness and wrath, no appeal to the passions. It is a calm, solemn and earnest, but affectionate assertion of the truth, addressed, not to the slave to excite his discontent, but to the reason and conscience of the master. We have thrown no fire but that of truth, and we have cast it, not upon the passions, but addressed it to the reason and the conscience. We have hoped that it might convince the reason, melt the conscience and warm the heart. If, in your reception of it, you close your reason, conscience and affections against it, and present only the passions, it may fall upon an explosive magazine. But surely the great body of men at the South are not men of mere inflammable passions. This you will not assert. They are men of reason and of conscience. They will carefully consider and conscientiously weigh the statements of that Protest. They will rightly appreciate the sacred regard for conscience and for duty, and the will of God and the good of man, with error, they will point out all that may be erroneous in its principles and conclusions. If, as I sincerely believe, it is but the expression of truth (and you have not in your letter, objected to the truth of the Protest), it will eventually do good. You say that you expected better things of me. If I have forfeited your good opinion, it has been because I have conscientiously followed my convictions of duty. If I have done contrary to the decrees of Caesar, if I have disregarded the voice of public opinion, and of popular applause, it is because in moral and spiritual matters I do not recognize their authority; it is because, in these things, there is to me another king, one Jesus, to whom, in my Christian profession, I have sworn allegiance.

With these remarks upon your letter, and with the expression of my sincere hope that on this, as on all other subjects of moral duty, we may both be led by the enlightening influences of God's Spirit to see eye to eye, and with earnest wishes for your welfare and happiness here, and your enjoyment of heavenly bliss hereafter, I return to my appropriate sphere, the quiet labors of a country pastor, from which I have felt myself called in providence, and by your letter, to turn aside, long enough to give you a respectful answer. Very truly yours, JASON WHITMAN.

### The Crucifixion.

BY JAMES MONTGOMERY.

I asked the heavens, 'What foe to God had done This unexampled deed?'—The heavens exclaimed, 'Twas man, and we in horror watched the sun From such a spectacle of guilt and shame.' I asked the sea—the sea in fury boiled, And answered with his voice of storm, 'Twas man; My waves in panic at his crime recoiled, Disclosed the shores, and from the centre ran.' I asked the earth—the earth replied again, 'Twas man; and such strange pangs my bosom rent, That still I groan and shudder at the past.'—To man, gay, smiling, thoughtless man I went, And asked him next—He turned a scornful eye, Shook his proud head, and deemed me no reply.

### War with England.

[The following is an extract from an article in the N. Y. Evangelist. We hope every reader will give it serious attention.]

We trust in God's mercy that he will keep us from war about Oregon, or any thing else. But a war for territory would be, for our nation, a madness and a crime almost unexampled in the world. Territory! Why, we have so much already, the entire possession of France or England of a country bigger than either of their kingdoms, and yet scarcely know that our territorial limits were diminished. And let it be remembered that the expense of a war for the sake of party obsequy and pride, might cost more than enough to build Mr. Whitney's whole gigantic railroad, connecting the Atlantic and the North Pacific, more than enough to buy up all the slaves in the Union, more than enough to build school-houses and churches, the real fortifications of our country, in every place

where they are needed, and more than enough—but a true such calculations! A war for Oregon, any thing else but the protection of our neighbors, or the defence of our own firesides from invasion, would be the most prodigious of all iniquities.

The speech of Daniel Webster on this subject should be pondered by all parties; for it is not the speech of a partisan, but a patriot; and it speaks beforehand what the language of the whole country would be if there should be war. Of this, however, we have but little dread, for our trust is in God that he will prevent it. If he does not, then there is nothing too bad to be looked for; for what, said Bishop Butler, is to prevent a nation from becoming insane any more than an individual? None but God can help us. Let Christians remember this, and go as patriots as well as Christians to their closets.

For the Christian Reflector.

### The School of the Prophets.

WRITTEN FOR THE ANNIVERSARY OF A THEOLOGICAL SEMINARY.

Come! Mind! and break from empty night, And take the wealth of radiance in; Then sow the glorious pearls of light In every soil of self and sin. Drop splendours o'er the lovely West, And melt away her veil of gloom; Flame down where Orient lies unblest, And quench the terrors of her tomb. His purpose hasten to fulfil; Co-workers with Him for mankind— Affection, intellect and will— Be one with God, exalted Mind! For oft hath sworn the spirit here Her energies forever His: White dove upon that oath the tear, And looked these Shades, the witnesses. O Shades! endued by thought and prayer To Nature and Religion true, What memories turn from aching care, And go on pilgrimage to you! What hearts that sigh the load to cast, What spirits weeping in the strife, Ask counsel of your solemn past, And glad anew for future life! 'Tis O'er—(each moment breathes and dies) Those seek once more their Duty's face, And these, with kindling soul and eye, Rush eager to the untired race. Shed down, ye skies! ethereal dew, While angels stoop and smile from bliss, Whose golden cycles never beam The joy, the pain of hours like this.

W. B. T.

### Plain Speaking.

The following extracts are from a speech by Mr. Dawson, of Birmingham, at a meeting of the Baptist Home Missionary Society, in London.

'I began to-day with a strange sight at the Old Bailey. And I went there to see the state of the people, for it is not by sitting at home, or in the country, that we are getting too delicate and refined. We must take it as Christ took it, and go into the lanes and alleys, and make it for ourselves. And, as to the moral effects of a hanging, you should have watched the mob. All that is licentious, filthy, and abominable, was under the very gallows-tree. Words that disgrace the atmosphere of a Christian land were spoken. These are the people of a Christian and enlightened country. The ignorance of the rural districts is beyond expression. You may read it in the reports to Parliament, where you hear of numbers that never heard the name of Christ. It also exists not only in several, but all of our large towns, (hear, hear.) We have lost our hold of the mass of the people. We say it thoughtfully. Go in to the mass and see who fill our chapels—the respectable, as they are called, the genteel, but not the common people—the working people have deserted us—they visit the pot-house or the park—any where but the chapel. Therefore I turn to these Home Missions, and see in them the proper cure for this state of things. Christ preached to the common people; he planted his religion in the deep soil of the hearts of the common people, and when religion ceases to make this appeal to the people, its strength begins to die. Martin Luther, that grand soul, came to set the disordered church right. And how did he do it? Not by appealing to the upper classes alone, but by street and ballad singing, and by also giving the people the Bible in their country German tongue, (hear, hear.) In this country, when religion got cold and genteel again, its gloves were on, it was no longer the religion of the people. Whitefield and Wesley, noble souls, then came forth to revive it. How? By going into the fields, to the fairs and market-places, to every disreputable place indeed, and to the vulgar vulgar people indeed, (cheers.) And they revived religion. I say religion wants another revival in this country; and I believe, religion must take a considerably different character from that which it now bears. We must begin with the people—I make it my duty to visit the workmen of Birmingham, and they tell me that our preaching is technical, and that our talk is of chapel rents and pew rents. They begin with the Church of England, and they show me their well-fed pastors and their well-filled pews; but there is no place for the poor man, or, if there is, he must have the middle mark of poverty; indeed, we can never clothe our charity children in this country, but we have a middle mark on them as the farmer on his sheep. They say, Well, the dissenters are nearly as bad—their religion consists of a set of technicalities which they cannot understand—nor can they understand the pride of some of the members of the church.

In the early ages of Christianity, the preachers had to go to the people. In the middle ages, the people came to the preachers. In this, the third manifestation, the preachers must go again to the people. We must make out, that you cannot do what you cannot do religiously; that you have no business to touch what you cannot touch religiously; and from my soul do I loathe that most hateful cant of all cants that are canted in this most canted world, which says that Christian men may not meddle with politics, (cheers.) He may meddle with it if he does righteously. The prophet tells me, that the day will come when upon the horses' bells shall be written, 'Holiness to the Lord;' and the Apostle says, 'Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.' He means that every thing is to be done in obedience to God. Surely, when I help to make the laws of the land, I ought to be religious. I should carry my religion to the polling-booth, to the newspaper, to the literature, to every thing. Mark what were written upon certain banners that were flourished in a procession in this town of yours, a few years back. I quote them, not to approve of them; do not let me be mistaken here. It was written on them, 'More bread, and fewer Bibles; more pigs, and fewer parsons.' This is not a thing to be laughed at, for it is highly significant. These words ought to be like the first smoke of a volcano, which tells what comes next.—'More bread, and fewer Bibles; what does it teach you? That you are too exclusive; that you care more for the souls of men than for their bodies, not imitating Jesus Christ, who, when the multitude had gone to hear him without their dinner, worked a miracle to supply them with bread for the body. I speak of these things because they form the objections of working-men to religion. They say, you have given us the Bible, give us bread; you have given us righteousness in the chapel, give us righteousness in the shop; you have given us prayers that we may not be overworked and ground down by oppression, (cheers.)

If the thousand who are present would resolve to do it, there would be fifty-thousand visits paid in the year to the neglected, degraded and oppressed. Would not this change the face of things? Your visits should not be exclusively religious; that is, give them nothing but a sermon, nothing but prayer. Give them lessons in faith, and show it in action. Give them the bread they need; for Christ says, 'Feed the hungry;' give them clothing, if they lack it; for Christ says, 'Clothe the naked;' give them freedom, if they want it; for the Old Testament speaks nobly of those who stand up for the oppressed, who lift up a truthful testimony against unrighteousness and injustice, whether in high places or among the people.—These are my reasons for supporting this Society. We must do as Luther, and Wesley, and Whitefield did. You must go. We have seen visits paid to the homes of the poor, and the chair was too dirty for a genteel person to sit down; or the man's hand was too hard or too black for a gentleman to grasp it. If this is the spirit in which you go to the houses of the poor, I say keep away, or you will make them stand up in the attitude of defiance. Men can be led where they cannot be driven. There is a certain obstinacy in most of us; lead us you may, but you cannot drive us an inch, (cheers.) I honor him who knows how to be a gentleman among gentlemen, a man among men, a child among children, and can retain his manliness to the last. Break the poor man's loaf with him; take his pinch of salt with him; shake his hand warmly; inquire into his welfare; make out his work; doff that white hand for a moment; lay aside that perfume for a moment, if thou mayest but win his heart. His heart is won by the man who will sit down with him on his three-legged stool; who will share his dinner, with no fuss of condescension; but as man with man, brother with brother, and sinner with sinner. This do, and thy God shall give thee thy reward, (loud cheers.)

### Parental Unfaithfulness.

BY DR. CHALMERS.

How strange it is that the same parent who is so intent on the preferment of his children in the world, should be so utterly listless of their prospects, nor put forth one endeavor to obtain for them preferment in heaven—that he who would mourn over it as the sorest of his family trials, should one of them be bereft of any of the corporal senses; and yet should take it so easily, although none of them have a right sense of God or a right principle of godliness—that he, who would be so sorely astounded did any of his little ones perish in a conflagration or a storm, should be so unmoved by all the fearful things that are reported of the region on the other side of death, where the fury of an incensed lawgiver is poured upon all who have fled not to Christ as their refuge from the tempest, and they are made to lie down in the devouring fire and to dwell with everlasting burnings—that to avert from the objects of our tenderness the calamities, or to obtain for them the good things of this present life, there shall be so much of care and of busy expedient, while not one practical measure is taken either to avert from them that calamity which is the most dreadful, or to secure for them that felicity which is the most glorious. Why there is indeed such obvious demonstration in all this of time being regarded as our all, and eternity being counted by us nothing—so light an esteem we treat of as far less value for those who are dear to us than that they should be made richly to inherit the gifts of His providence—such a preference for ourselves, and for the fleeting generations that come after us, of the short-lived creature to the Creator who endureth forever—so most strikingly to mark, even by the very loves and amiable

sensibilities of our heart, how profoundly immersed we are in the grossest carnality—that after all it is but an earthly horizon that bounds us, and an earthly platform we grovel on—that nature, even in her best and most graceful exhibitions, gives manifest token of her fall, proving herself an exile from paradise even in the kindest and honestest of the sympathies which belong to her—that, retaining though she does many soft and tender affections for those of her own kind, she has been cast down and degraded beneath the high aims and desires of immortality—accused even in her moods of greatest generosity, and evil in the very act of giving good gifts unto her children.

The man whose heart is set on the conversion of his children—the man whose house is their school of discipline for eternity—he it is, and we fear he only of all other parents, who lives by faith. If you love your children, and at the same time are listless about their eternity, what other explanation can be given than that you believe not what the Bible tells of eternity? You believe not of the wrath and the anguish and the tribulation that are there. Those piercing cries that are here, from any one of your children would go to your very heart, and drive you frantic with the horror of its sufferings, you do not believe that there is pain there to call them forth. You do not think of the meeting-place that you are to have with them before the judgment-seat of Christ, and of the looks of anguish and the words of reproach that they will cast upon you, for having neglected, and so undone their eternity.

The awful sentence of condemnation—the signal of everlasting departure to all who know not God and obey not the gospel—the ceaseless moanings that ever and anon shall ascend from the lake of living agony—the grim and dreary imprisonment whose barriers are closed insuperably and for ever on the hopeless outcasts of vengeance. These, ye men who wear the form of godliness but show not the power of it in your training of your families—these are not the articles of your faith. To you they are not the imaginations of legendary fable. Else why this apathy? Why so alert to the rescue of your young from even the most trifling of calamities, and this dead indifference about their exposure to the most tremendous of all? O, the secret will be out. The cause betrayeth itself. You have not faith; and, compassed about though you be with Sabbath forms and seemingly observations and the semblance of a goodly and well-looking profession, yet if you labor not specifically and in practical earnest for the souls of your children—your Christianity we fear is a delusion.

### Leadership.

There is a strong disposition in a large class of individuals to be first, to take the lead; and it not unfrequently happens that religion does not bring men to those humbling views of themselves and of their importance, that would seem becoming in professed Christians. It not unfrequently happens that even ministers are dissatisfied with that measure of influence assigned them by the generosity of Christians; and because they cannot succeed in the project: they have originated, or be the acknowledged 'lords over God's heritage,' cease to do anything, or what is worse, stir up strifes and dissensions among brethren and churches. We, as a denomination, have suffered, and do still suffer, amazingly from this source. Aspiring and ambitious men, failing in their designs of rising to popular eminence, withdraw, and join other denominations, or, what is more frequent, retire away a faction, and stand alone. They prefer to be at the head of a score of individuals, to unity on a level with hundreds, in promoting the welfare of a whole denomination. Turn it and excuse it as you will, these dissensions, in nine cases out of ten, grow out of disappointed ambition, or the issue of the question 'who shall be the greatest.' But the very fact that they aim at such superiority and distinction, proves them unworthy of it. True worth is modest and unassuming. [Morning Star.]

### An Oriental Story.

During the absence of the Rabbi Meir from his house, his two sons died—both of them of uncommon beauty and enlightened by the law. His wife bore them to her chamber, and laid them upon her bed, and spread a white covering over their bodies. When Rabbi Meir returned, his first inquiry was for his sons. His wife reached him a goblet; he praised the Lord at the going out of the Sabbath, drank, and again asked, 'Where are my sons, that they too may drink of the cup of blessing?' 'They will not be far off,' said she placing food before him, that he might eat. He was in a glad and genial mood, and when he had said grace after meat, she thus addressed him: 'Rabbi, with thy permission, I would fain propose to thee one question.' 'Ask it, then my love,' replied he. 'A few days ago, a person entrusted some jewels in my custody, and now he demands them, should I give them back to him?' 'This is a question,' said the Rabbi Meir, 'which my wife should not have thought necessary to ask. What wouldst thou hesitate or be reluctant to restore to every one his own?' 'No,' she replied, 'but yet I thought it best not to restore them, without acquainting thee therewith.' She then led him to the chamber, and stepping to the bed, took the white covering from the dead bodies. 'Ah! my sons, my sons,' loudly lamented their father, 'my sons! the light of my eyes and the light of my understanding, I was your father—but ye were my teachers in the law.' The mother turned away and wept bitterly.







Collars, from 12 $\frac{1}{2}$  to 27 $\frac{1}{2}$  cents. Linen Bosoms, 25 cents to \$1.  
Woolen, Merino, Cotton, Angora and Lamb's Wool Under-  
shirts and Drawers, from 75 cents to \$2.25. Dressing Gowns,  
&c. &c. 15. Feb. 22.



## Moralist and Miscellanist.

For the Christian Reflector.

## The Mercy-Seat.

There is a place I love the best—  
The where the weary soul may rest—  
When tired with earth's vain and weary care—  
When fleeing from temptation's snare—  
It gives a holy calm, sweet, true—  
It is the heavenly mercy-seat.

Talk not of wealth, her strife is vain;  
Go should you all her treasures gain;  
And sacrifice your peace of mind,  
The sword is laid to find,  
No real joy the soul can greet  
Ignorant of the mercy-seat.

Does pride or passion, lust or strife,  
Checker the scenes of life lay by?  
Does thy own rest thou prize so high?  
Dost thou grow weary of the strife?  
Then look for grace each foot to meet,  
Thou'lt find it at the mercy-seat.

Do waves of trouble e'er thee roll,  
Afflictions round thy path do roll,  
And disappointments sore arise,  
And blackness gather on thy face?  
There is one star thy soul may greet,  
It shines above the mercy-seat.

Does faith grow weak, and love decline,  
And hope's bright beams begin to shine?  
Thy Christian armor fast and true,  
Girding thee as best thou canst;  
Go, thy departing angel meet,  
Thou'lt find him at the mercy-seat.

In many, and in cloudy skies,  
Where stormy billows e'er arise,  
When lightning with pain or fear,  
Go, with confidence do arise;  
For Christ delights the soul to meet,  
When hushed at the mercy-seat.

## Definition of Slavery.

The nature and character of human slavery are thus lucidly set forth by Dr. Whewell in his "Elements of Morality."

Slavery is contrary to the fundamental principles of morality. It neglects the great primary distinction of persons and things; converting a person into a thing, an object merely passive, without any recognized attributes of human nature. A slave is, in the eyes of the State which stamps him with that character, not acknowledged as a man. His pleasures and pains, his wishes and desires, his needs and springs of action, his thoughts and feelings, are of no value whatever in the eye of the community. He is reduced to the level of the brute. Even his crimes, as we have said, are not acknowledged as wrongs, lest it should be supposed that, as he was a wrong, he may suffer one. And as there are for him no wrongs, because there are no rights, so there is for him nothing morally right; that is, as we have seen, nothing conformable to the supreme rule of human nature; the principle of being to his condition is the will of his master. He is thus deprived of his moral nature, which is contrary to the great principle we have already laid down, that all men are moral beings—a principle which, we have seen, is one of the universal truths of morality, whether it be taken from the nature of man, or of humanity. It is a principle of justice, depending upon the participation of all in a common humanity; it is a principle of humanity as authoritative and cogent as the fundamental idea of justice.

There is one defence of negro slavery, which represents the negro as being inferior to the white man. He is asserted to approach in his nature to the inferior animals; and hence it is inferred that he may be possessed as a thing, like the animals. But this defence is manifestly quite baseless. The same faculties of mind have appeared in the negro, as in the white, as far as the condition of our negro nations and negro classes has afforded opportunities for their development. The negroes do not appear to be duller, ruder or coarser, in mind or habits, than many savage white nations; or than nations whose culture is more recent, in their early condition. The negro has a moral nature, and is therefore included in the consequences which follow from the principle, that all men have a common nature. The negro has the same affections and springs of action as ourselves. He loves his wife, his children, his home, and his security and stability which is granted him. He can buy and sell, promise and perform. He has, as much as any race of men, moral sentiments. He can condemn and hate what is bad. He has the sentiment of rights and wrongs, also. Though he allows him no rights, he can feel bitterly the wrongs which are done to him. His reason is the universal reason of men. He understands the general and abstract forms in which language presents the objects and rules, with which reason deals. He recognizes, as we do, a supreme rule of human action and human life, for like us, he can direct his thoughts and acts to what is absolutely right. In short, there is no phrase which can be used, describing the moral and rational nature of man, which may not be used of the negro, as of the white. The assertion that there is, between the white and the black race, any difference on which one can found a right to make slaves of the other, is utterly false.

Again, in States where negro slaves are numerous, to teach them to write or read is forbidden by law, under the severest penalties. Such laws suppose the capacity of negroes for intellectual culture, and are an implicit confession that it is necessary to degrade their minds, in order to keep their bodies in slavery. When such practices and laws prevail, to defend negro slavery by asserting the inferiority of the negro race, can hardly be free from the guilt of wilful blindness of conscience, persisted in order to uphold conscious wrong.

The Moralist, then, must pronounce slavery to be utterly inconsistent with humanity and with principles, which, being from the universal nature of man, may be deemed fundamental principles of justice. Slavery is utterly abhorrent to the essence of morality, and cannot be looked upon as a tolerable condition of society, nor acquiesced in as what may allowably be. Whenever slavery exists, its abolition must be one of the great objects of every good man.

## London Streets.

These are so numerous and infinitely varied, that you might as well try to chronicle the passing clouds. London streets make a kaleidoscope, in which two or three bits of men and women are always forming themselves into groups, comical, curious and picturesque, for our amusement.

A poor man falls down in a fit, or the weakness of hunger overpowers him; he sinks against the wall of some splendid mansion; his features are compressed, his brow clammy cold, his lips livid; you saw him sink, not fall upon the ground with a squash, as the professional gentlemen, with artificial blood in their noses, do the trick; it is a clear case of famine, and no mistake; now is your time to see what human nature is made of. The master of the house, or the lady, comes at the window, and instantly retreats; a powdered footman appears at the door, and looks up the street for a policeman to remove the nuisance; several well-dressed

passengers look at the poor man, and pass by on the other side; ladies, as they go by him, fumble a little in their pockets, as if they meant to give something, but think better of it; an elderly gentleman, with drab gaiters and silk umbrella, pretends to feel the patient's pulse, shakes his head solemnly, and walks off satisfied that he has detected an impostor; a housemaid of the mansion, touched with tender pity, hands up, through the area rails, a glass of water.

Now troop by the poor lost creature a group of working men, in fustian jackets, going to their dinner, whistling and gossiping as they go; they halt and surround the unfortunate man; they lift him, and put him into a more easy posture; one runs to the public house, bringing some ale warm with ginger; they speak kindly to him, bidding him keep up his heart; they ask him, "question to bring tears into dry eyes,—where is his home?" They tipped him up piteously, and whisperm, "he has no home,—he has not, where to lay his head."

Now then, says one of the fustian jackets, taking off his hat and showing it into the encircling mob, "the poor devil's hard up, hasn't got no home, nor no victuals, drop a few crowns, pay for a cab, you'll never regret it." The tipped that he heard, curiously shamed into benevolence; the Samaritan in fustian calls a cab, and the homeless man is driven to the hospital of Mary-le-bone Workhouse.

I think I hear a respectable gentleman, in an easy chair, with an easy income, and easy exclamation, "Mister Author, this is very fine, but I have no doubt, for my own part, the fellow was a humbug,—the scoundrel was acting."

Was he though? All I can tell you is, my good fellow, if he was acting, you never missed such a chance in the course of your mortal life; you have passed seven shillings to the dress of a body that must, in a time of peace, do a much more performance, and here was a little bit of tragedy, without scenery, machinery, dresses or decorations, which have been seen for sixpence, and been six and sixpence better for it.

I have seen these tragedies more than twice; Gilbert White saw them, when he said,

"As sinks a stranger in the busy street,  
Of crowded London; some sort battle's caused,  
A few inquiries, and the crowd close in,  
The off, and the body is a time of peace,  
For a much more performance, and here was a little bit of tragedy, without scenery, machinery, dresses or decorations, which have been seen for sixpence, and been six and sixpence better for it."

I do not deny that impostors are common; I know that they are clever, and are with difficulty to be discriminated from those real, heart-rending cases of distress that London almost daily exhibits to our view. No punishment is great enough for these scoundrels; not that the offence is so great in itself, but because it is a temptation to the wickedness, that hardness of heart, which furnishes us with an excuse—which we are all too ready to make—of not giving one, lest we might once be deceived.

To a man living on the shady side of life, whose poverty compels him to walk with his head bowed, and his eyes cast down, and his own eyes, the contrasted conditions of London life afford much matter of painful contemplation. These contrasts are striking and forcible; they run the whole gamut of the social scale, from the highest treble to the deepest bass; they exhibit human life in every mood, and in every condition, and of humanity. It is a principle of justice, depending upon the participation of all in a common humanity; it is a principle of humanity as authoritative and cogent as the fundamental idea of justice.

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THE EYES OF INSECTS.—How wonderfully constructed is this beautiful organ of insect vision! How admirably adapted to the necessities of insect life! The gaudy dragonfly, presenting as he does, such a conspicuous and tempting show of colors to the active swallow, eludes the feathered enemy by superior agility of flight. Mere agility, however, would avail nothing without the aid of perfect vision. The dragonfly, therefore, is given him somewhat more than twelve thousand bright and piercing eyes, some looking upwards, some downwards, some backwards, and some on either side. In the ants, there are fifty of these faces or eyes; in the horsefly four thousand; in butterflies upwards of seven thousand; and in the most minute of insects five have been counted—nay, in some coleopterous or scaly-winged insects, there have been numbered no less than twenty-eight thousand and eighty-eight.

DEATH OF CHILDREN.—Leighton thus wrote on hearing the death of a child:

"Sweet thing, and though he so quickly laid asleep? Happy he! He would have laid no more the pleasure of his lips to the cry of crying, nor of being sick, nor of dying. Tell my dear sister, that she is now so much more akin to the other world; and this will be quickly passed to us all. John is but gone an hour or two to bed, as children used to do, and we are undressing to follow. And the more we put off the love of this present world, and all things superfluous, beforehand, we shall have the less to do when we lie down."

How to GET RID OF MISERY.—When you are unhappy from any cause, look around you and find some poor person to whom you may do good. There is a sweet relief in this. Every tear you wipe away from a widow's or a sick man's face, will be a drop of balm to your own wounded heart. Thus you seem to get amends of the adversity which you shall have no more to feel. And Stanton would tempt you to selfish grief and misanthropy; break forth into active well-doing, and you utterly thwart him.

The Presbyterian of the West, states that there are about 2000 colored persons in Cincinnati, who are valued at \$150,000. They have recently established a paper entitled, "The Colored Citizen," which is said to be edited with considerable ability.

The thanks which the world gives for the doctrine of the gospel, are the same which it gave to Christ; that is, a cross. The same must we expect.—Luther.

## Biographical Sketch.

For the Christian Reflector.

Dea. ADRIAN CRANE, was born in Milton, Mass. March 21st, 1761. At the age of 15 years he entered the ministry of the Rev. Mr. Tuckerman, and was ordained to the pastoral charge of the church in 1780.

He was taken twice by the British, confined and handcuffed, and at the end of the war, he was found in prison. He was engaged in several battles, and suffered much from the hardships and privations of a soldier's life. At the end of three years of hard service, he returned home poor and penniless. Then, he enlisted on board of a privateer, commanded by Commodore Tucker. He was taken twice by the British, confined and handcuffed, and at the end of the war, he was found in prison. He was engaged in several battles, and suffered much from the hardships and privations of a soldier's life. At the end of three years of hard service, he returned home poor and penniless. Then, he enlisted on board of a privateer, commanded by Commodore Tucker.

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## The Office of School-Master.

FROM THE AUTOBIOGRAPHY OF ZACHARIE.

It was with a real feeling of inspiration that I entered upon the career of a school-master, to me so venerable, in which I hoped to become the herald of a nobler era. Whoever nature has made a teacher, she has also made him a man; and he who is called to the education of youth, he feels himself willing to encounter, for the sake of the calling, thanklessness, contempt and mortification, to him the dust of the school-room will be the noblest hall of glory. It was not, however, such considerations as these, it was the right duty of his pupils themselves, which most aroused in him the energy of zeal. I saw in them the reputation of my orphanhood, for these children, transplanted into a foreign air, far from the familiar faces of home, among preceptors and tutors, instead of fathers and mothers, were almost orphans. The most perfect schools, teachers and seminaries are, after all, but necessary evils, miserable substitutes for a parental home. It is a very unnatural condition for children to be deprived of the little cares and pleasures, of the comfort, sympathy and confidence of domestic life. On this very account, I clung with the warmest affection to my adopted children, the energy of zeal. I saw in them the reputation of my orphanhood, for these children, transplanted into a foreign air, far from the familiar faces of home, among preceptors and tutors, instead of fathers and mothers, were almost orphans. The most perfect schools, teachers and seminaries are, after all, but necessary evils, miserable substitutes for a parental home. It is a very unnatural condition for children to be deprived of the little cares and pleasures, of the comfort, sympathy and confidence of domestic life. On this very account, I clung with the warmest affection to my adopted children, the energy of zeal. 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